THE REV. DR. TALMAGE PREACHES AT CAPERNAUM.

Lessons Deduced from the Voyage of Christ and His Disciples that Stormy Night on Gennesaret-Never Fear While Christ is in the Ship.

CAPERNAUM, Dec. 15.—The Rev. T. De Will Talmage, D. D., preached here today to a group of friends on "The Stormy Passage," taking for his texts the verses of the Cospel following: John vi. 17: "Entered into a ship, and went over the sea toward Capernaum;" and Mark iv, 30; "And he arose and rebuked the wind and the sea." He said: Here in this senshore village was the tem-

It is not that the wild gazelle Comes down to drink thy tide. But he that was pierced to save from hell Oft wandered by thy side Graceful around thee the mountains meet,

The color repeating sea; but the far more, the beautiful feet of Jesus walked o'er three.

I can now easily understand from the conthat sterms were easily tempted to make these waters their playground. From the gentle way this lake treated our boat when we sailed on it vesterlay, one would have thought it incapable of a paroxysm of rage, but it was quite different on both the occasions spoken of in my two texts. I close my eyes and the shore of Lake Galilee, as it now is, with but little signs of human life, dis-appears, and there comes back to my vision the lake as it was in Christ's time. It lay in a scene of great luxuriance; the surrounding hills, terraced, sloped, grooved, so many hanging gardens of beauty. On the shore were castles, armed towers, Roman baths, everything attractive and beautiful; all styles of vegetation in shorter space than in almost any other space in all the world, from the palm tree of the forest to the trees of

rigorous climate. It seemed as if the Lord had launched one wave of beauty on all the scene, and it hang and swung from rock and hill an oleander. Roman gentiemen in pleasure boats sailing this lake, and countrymen in fish smacks coming down to drop their nets, pass each

stills of the vessel loosen, and the sharp winds crack like pistols; the smaller boats like petrels joise on the chil's of the waves and then

SAVED BY CHRIST. Overboard go cargo, tackling and masts, and the drenched disciples rush into the back part of the best, and lay hold of Christ, and say unto him: "Master, carest thou not that we perish?" That great personnge lifts his head from the pillow of the dishermen's coat, wasks to the front of the vessel and books out. into the storm. All around him are the smaller boats, driven in the tempest, and through it comes the cry of drowning men. By the flash of the lightning I see the calm how of Carist as the spray deopped from his board. He has one word for the sky and another for the waves. Looking opening the cried "free of" Looking observable says:

The waves full flat on their faces, the form: melts, the extragalshed stars ruleful their The tempest falls dead, and Christ stands with his feet on the neek of the storm. And while the sullers are balling out the hours and while they are frying to untangle cordage, the disciples stand in amagement, most looking toro the calm sea, then the calmony, then into the calm Sayfour er matemanes, and they cry out; "What manner of tunnis-time, that even the winds

The subject, in the first place, impresses one with the fact that it is very important to have Carlet in the ship, for all those boats would have gone to the bettom of Connesaret if Christians not been present. On, what a lesson for you and for matter and We must glways have Christ in the sum. Whatever voyago we undertaka, into whitever entersnip. All you can do, with urmon ten seen of bedy, most and sout, you are beind to do; but on! have Christ in every enterprise, Christ in every voyage.

THE NO ESSITY OF GOD'S BULL. There are more who ask God's help at the beginning of great enterprises. He has been with them in the past; no tenther can overthrow team; the storins might come down from the top of Mount Hermon, and lash Gomesacut into loans and into agony, but it could not must them. But here is another man who shares out in worldly enterprise, and he depends upon the uncertainties of this He has no God to help him. After awhile the storm comes and tosses off the mants of the ship; he puts out his life bont and the long boat; the sheriff and the auctions regret the long boat, the special and the tions regret to help him off; they can't help than John Livingston. He went and hon off; he must go down no Christ in the hodel at the revival. They wanted him to stop it. He stood in the pulpit on the Sabbath and looked over the solution. blests or tropical tornadoes; I know not | enn auditory, and he said: "This, brethren,

THE STORMY PASSAGE, what is before you, but I know if you have Christ with you all shall be well. You may seem to get along without the religion of Christ while everything goes smoothly, but after awhile, when sorrow hovers over the soul, when the waves of trial dash clear over the hurricane deck, and the decks are crowded with piratical disasters—oh, what would you do then without Christ in the ship? Take God for your portion, God for your guide, God for your help; then all is well; all is well for time; all shall be well forever. Blessed is that man who puts in the Lord his trust. He shall never be confounded.

But my subject also impresses me with the fact that when people start to follow Christ they must not expect smooth sailing.

The thoubles of the Arostles.

These disciples got into the small boats, and I have no doubt they said; "What a beautiful day this is! What a smooth sea! What a bright sky this is! How delightful perary home of that Christ who for the most of his life was homeless. On the site of this under the keal of the boat, why they only lake, what scenes of kindness and power, and glory and pathos when our Lord lived here! down, and the sea was found into the boat the more delightful." But when the winds swept down, and the sea was found into glory and pathos when our Lord lived here! down, and the sea was tessed into wrath, It has been the wish of my life—I cannot say then they found that following Christ was the hope, for I never expected the crivilege—
to stand on the banks of Galilee. What a
solumnity and what a rapture to be here! I

solumnity and what a rapture to be here! I solemnity and what a rapture to be here! I can now understand the feeling of the immortal Scotelinian, Robert McCheyne, when sitting on the banks of this lake he wrote:

siting on the banks of this lake he wrote:

end of the life of the apostles of Jesus Christ, ought to have had such a departure and such a life. St. James lost his head, St. Philip was hung to death on a pillar. St. Matthew had his his dashed out with a bal-St. Mark was dragged to death through the streets. St. James the Less was beaten to death with a fuller's club. St. Thomas was struck through with a spear. They did not find following Christ smooth sailing. Oh, how they were all tossed in the tempest! John Pluss in the fire, Hugh Me-Kail in the hour of marryrdom, the Albigenses, the Waldenson, the Scotch Covenant-ers—aid they find it smooth sailing? But why go into history when we can draw from our own memory illustrations of the truth of what I say. Some young man in a store trying to serve God, while his employer scoffs at Christianity; the young men in the same store antagonistic to the Christian religion, teasing him, tormenting him about his religion, trying to get him mad. They succeed in getting him mad, saying. 'You're a pretty Christian." Does that young man find it smooth sailing when he tries to follow Christ? Or you remember a Christian girl. Her father despises the Chris-tian religion; her mother despises the Christian religion; her brochers and sisters scoff at the Christian religion; she can hardly flud a quiet place in which to say her prayers. Did she flad it smooth salling when she tried to follow Jesus Cornet! Oh. no! All who would live the three three three transfer of the Christian religion must suffer persecution; if you do not find it in one way, you will get it in another way, and your heart has ever since the continue the story of Jerebaum, and here is the reason why ten-

Sing days to drop their meta, pass seals and severe significant the seal of th not even know the spider's web is spun, and with his voice he shakes the mountain. So men come spinning their sophistries and skepticism alioni Jesus Christ, he seems to be sleeping. They say, "We have explained the Lord; he will never come firth again upon the nation; Christ is captured forever. His religion will never make any conquest mong man," But after awaitle the Lion of the tribe of Judah will rouse himself and come forth to shake mightily the nations. What's a spicious web to the proteed lion! Give truth noi error a fair grappie and truth will come

and error a fair grapple and truth will come off victor.

But there are a great many good people who get affeighted in our day about a civals, for a first play any "this is as a viril a going to be upset, and to be a great many people breaming in the clarest that they are affeighted whenever they see a region to be of no are to be;" and they are affeighted whenever they see a revival training hold of the churches. As though a sint escalar, with five a great plantage of the complexion of the churches. As though a sint escalar, with five complexion, don't fine the called projection, don't fine and any appearance of the churches of when for a carro, so this say, some day, coming them deck; "Throw overleard all the carro," and the stould say, some day, soming upon deckt "Throw overloard all the excess," and the sations should may: "Why, captain, what do you mean! Throw over all the cargor" "Oh," says the explain, "we have a peck of chaff that has got into this five thousand husbels of wheat, and the only way to get rid of the chalf is to throw all the wheat overboard." Now, that is a great deal wiser than the talk a great many Caratians who want to ow overliesed all the thousands sent beas of timesands of coale was care the subjects of revivals. Throw all overboard because they are brought into the kingdom of God through great revivals -termine there is a peck of chaff, a part of chaff, a plut of chaff! I say, let them stay until the last day; the Lord will divide the chaff from the wheat. Do not be afraid of a great revival. Oh, that such gales from heaven might sweep through all our courseles! On, for such days as Richard Baxter ow in Engined, and Robert Mcas Jonatian Edwards saw in Northampion! I have often heard my father tell of the fact that to be early part of this century a revival to see out at Somerville, N. J., and some people were very much agitated about it. They said: "On, you are going to bring too many people into the church at once;" and they sent down to New Brunswick to get Joan Livingston to stop the revival. Well, there was no better soul in all the world than John Livingston. He went and

CLOSE OF THE REIGN.

is in reality the work of God; beware how you try to stop it." And he was an old

and began to let it fall slowly through be

ous emotion in the audience was overpowering, and men saw a type of their doom, as

the cane kept falling, until the knob of the

cane struck Mr. Livingston's hand, and he clasped it stoutly and said: "But the grace

of God can stop you as I stopped that cane;" and then there was gladness all through the

ston home; he is making the revival worse," Oh, for gales from heaven to sweep all the

GOD AND MAN.

"Peace, be still;" and I see the storm kneel-

ing the ship: the crew were entirely demoral-

ings in his presence; he is a Goth

is not in revivals.

man, leaning heavily on his staff-a very old man. And he lifted that staff, and LESSON XII, FOURTH QUARTER, INtook hold of the small end of the staff, TERNATIONAL SERIES, DEC. 22. tween the flager and the thumb, and he said:

"Oh, thou impenitent, thou art falling now-falling from life, falling away from peace Text of the Lesson I Kings xl, 26-43-Com mit Verses 42,143-Golden Text, Eccles. and heaven, falling as certainly as that came is falling through my hand—falling certainly, though perhaps falling slowly." And the came kept on falling through John Livingston's hand. The religixii, 13 Commentary by the Rev. D. M. Stearns.

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95, "Jeroboam the son of Nebat," Over wenty times is this man, whom we now meet for the first time, thus mentioned in the two books of Kings, and in most places it is as "Jeroboam, the son of Nebat, who made la-ruel to sin." He became the first hing of the house at the fact of pardon and peace and salvation. "Well," said the people after the service, "I guess you had better send Livingten tribes and set up the two golden colves at Dan and Bethel for Israel to worship. (Chap, xii, 26-30.) His name, according to Young, signifies "Enlarger," and he was certainly an expert in the way of enlarging the tinents! The danger of the church of God

"Even be lifted up his hand against the Again, my subject impressed me with the fact that Jess was God and man in the same given him rest on every side, and that there seing. Here he is in the back part of the

being. Here ho is in the back part of the boat. Oh, how tired he looks; what sad dreams ho must have! Look at his countenton, he must have ance; he must have: Look at his cross to come. Look at him, he is a man—lone of our bone, flesh of our flesh. Tired, he falls adeep; he is a man. But then I find Carist lion was of Jehovan. We are first told that at the prow of the boat; I hear him say: as Solomon built and repaired various works he observed that Jerobonin was an industriing at his feet, and the tempests folding their our young man, and he therefore promoted him to be ruler over all the charge of the If I have sorrow and trouble and want house of Joseph, sympathy I go and kneed down at the back graft, The Propint Abijah, the Shilonite,

found him in the way." Here is another man whom we now meet for the first time; but part of the boat and say: "Oh, Christi weary one of Gennesaret, sympathize with all my sorrows, man of Nazareth, man of the cross." what a contrast to devolution for Animal A man, a man. But if I want to conquer my is twice called by that coulted mime, " Secspiritual foes, if I want to get the victory over sin, death and hell, I come to the front ant of Jehovan schapters xiv, 18; xv, 18; nnd he bears the word of Jehovan. As t the boat, and I kneel down, and I say: Jeroboam, he is found in the way, no doub *Oh, Lord Jesus Christ, thou who dost hush in the way of industrious service in the position in which redomn had exaited him. the tempest, man all my greet, man, a man;
tempest, man all my sin? A man, a man;
if God, a God.
I bearn once more from this subject that
Christ can hash a tempest.

The tempest, man all my greet, man, a man;
if the thinking that he was also in the way to
a kingdom. Literally he was in the way to
of Jerusalem, and probably on the way to
oversee the work appointed to him. Christ can hash a tempest, It did seem as if everything must go to ruin. clad in a new garment, and as the prophet The disciples and given up the idea of managmeets him to seizes the garment, rends it in twolve pieces and hands ten of the pieces to al; yet Carlst rises, and he purs his foot on Jeroboum, by this rather startling but very cotorm, and it crowcheen this feet. On, yest significant not assuring him that the Lord riet can hush the tempest. You have but God of Israel will rend but of the tribes from

trouble. Perimps it was the little child taken away from you—the sweetest child of the little did, the one who much the curious curious.

** ** and have not walked in my ways." questions, and stood around you with the Passing over, for the present, the verses re-

be with the ... Not only is the Kingdom promised to Jeroboum, but God offers to make it permanent if he will only be obe-tiont. The Lord Himself is the true King. and He will establish any one who will truly represent Him by obeying his command waiking in His ways, and doing right in His

32, 34, 35; "For my servant David's sake." kingdom was not to be rent from Solomon. and we find this as the first reason. Four times in this lesson Jehovan speaks of him as "David my servant," and twice we find the expression "For my servant David's sake," and it beabsesaid, "because he kept my conmandments and my statutes," This was the manner of David's life, taken as a whole, and his love for the statutes and commandments of the Lord is fully told forth in Pailm exis

And for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel. tico also versus 13, 36; Israel was a chosen people, Jerusalem a chosen city, chosen servant, and all to magnify the Name of Jenovah, when they failed to do this He delivered them to their enemies to be chas-

33. "I will for this afflict the seed of David, but not forever." David and his obscience brought blessing, Solomon and his sins brought affliction, but inasmuch as God's covenant with David is forever (H Sam. vii. 22-16, therefore there will be a restoration and the Kingdom shall be established in the True David in due time (Isa. ix, 6, 7; Lake i,

40. "Solomon sought therefore to kill Jerobeam." Thus did Saul to David, but not thus did David to Saul, not even to ishimer when he cursed and threw stones, 41. "The Book of the Acts of Solomon." In II Chron. ix, 29, three books are men-In II Chron. IX, 29, three books are mentioned as containing a record of his acts; but these with his 1,005 songs (I Ki. iv, 22) are not found. We have his Song of Songs, many of his proverts, and his book as preacher; sed if his acts had been as good as his words we night like to real them, but from what we know of him conclude we lose nothing by not having them. In the Gospels and Acts of the Apostles we have the from what we know or thin remained we are nothing by not having thom. In the Gos-peis and Acts of the Apostles we have the record of the acts and words of a greater than Solomon. Let us give good heed to

them,

42, 43, "Solomon slept with his fathers, and was buried in the city of David his father." Forty years a king, riches and wisdom and honor unprecedented bestowed upon him, yet he acts as a fool; a thousand wives and one son, and that son robbed of his inheritance by his father's sins. Is it not a rad story? But was folomon saved? Where we have no clear testimony we cannot say positively. We may hope that ere he went out to meet God he truly repented and turned to him. How he truly repented and turned to him. to High How is it with you, dear reader?

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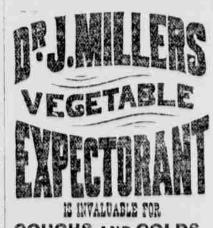
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